Prosopopeia.

Or the

Complaint of the *Pyramis, erected by the* French *King in* the Pallace of *Paris*, vpon the banishment of *the* Iesuites *out of* France, *for their traiterous* attempts to kill the said *French* King, and is now pulled downe vpon their reuocation againe into the Kings grace.

Translated out of French.

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PROSOPOPEIA.

Or

The bringing in of the Py-ramis, or Pillar, in the Pallace of *Paris*,

Speaking.

E ſilent you wicked, *for* Stones doe ſpeake: and you *French-men* that haue honeſt hearts, giue eare: *As for the reſt, I ſee they* are deafe. *Is it not ſtrange that (a thing which was and is not) A Pyramis, ſhould ſpeake? a ſenſeleſſe Stone deſires audience: A Pillar that can neither heare nor feele, will make you doe both. I neuer ſpake that I wotte of, whilſt I ſtood: Would you thinke it poſſible, I could doe it now I am taken downe?* I now complaine of Mercie, who yet neuer vtte-

red worde againſt Crueltie. But what is the cauſe thinke you? ſurely nothing but that I might obtaine ſo much fauour to be reared vp againe, by the ſame meanes I was pulled downe: at leaſt, that I might now be well ſetled in mans memories, *Who am not allowed ſo much as a foote of earth to ſtand vpon.* Iuſtice(*I trow*) ſet mee vp: but mercie(*they ſay*)hath puld me downe. *Mercie!* Nay cruelty rather: Seeing it is no leſſe Cruell to pardon all, then to ſhew fauour to none. I tooke my originall from Parricide, as good lawes haue taken their beginnings from the faults of the people, A *Stab*, with a knife *borne* vpon his face, that is one of the greateſt kings in the world, brought me to be erected in the higheſt place thereof. But will ye ſee the inconſtancie of *Men*. One would haue thought I might haue ſtoode many ages, but Alaſſe I haue ſcarcely taken ſo much as the leaſt glimpſe of one: What will poſterity ſay thinke you, whoſe ſucceſſor by right I ought to haue beene: when they ſhall heare

heare that I could not out last those that sette mee vp? Will they not wounder to see mee expoſed to obliuion, which was built for a signe of perpetuall memorye? who will thinke now to stand long; seeing the strongest resolutions are subiect to such changes? what is become of that Marble which was so stronglye knit together, that a man would haue thought had beene sufficient to haue outlasted time and death? Where are those mature and graue sentences of iustice, which should haue beene my warrant to haue made mee stoode for euer? Is it possible that a little soft *Cotton* should ouerthrowe so manye hard Marble stones.

Ah poore *Chalus!* that a little vaine hope of fauour from *Mon*: *Rosny* should so bewitch thee, as to imbrace Hugenotisme during thine imprisonment! why didst thou not turne Iesuite, rather then *Hugenot*? For so thou mighst haue beene obsolued from all thine offences.

But

But alas! I ſee thou hadſt but little witte: little didſt thou imagine what vertue is in *Cotton*, *and in* their ſocietie. But might it bee lawfull for ſenſeleſſe Stones, to reaſon the caſe with vnreaſonable men: then would I faine know of yee ô Ieſuites, what notable ſeruices you haue done, that ſhould purchaſe you ſo great fauour? Eyther you were vniuſtly cenſured, and then beleeue me, you had great wrong to be baniſhed: or, if you deſeru'd it, then did he him ſelfe much more wrong who call'd you home againe. But queſtionleſſe your cenſure was very iuſt: for I would faine learne what you haue not done that hath not deſerued it?

Firſt you haue not onely corrupted *the men*, *but euen the children* alſo of *France*; and haue ſworne them to a generall reuolt, by ſuch vnlawfull meanes, as is worſe then the fact it ſelfe: and therefore I abhorre now to mention it, which is ſo apparant, that neither all the ſhew of Rethorique, neither yet all the *fineneſſe of witte that Cot-*

ton

ton hath, shall euer be able to couer it. Not that alone; but you are ingaged to the onely mercy of the King, for your very returne: who being cruell to himselfe, hath to his owne hurt receiued you againe, when as yet you haue done nothing, that might blotte out the vnworthinesse of your first offences. Notwithstanding you would not returne without some ceremonie, nor enter his Citie of *Paris*, but by the gates of my destruction, as by a breach made through his authoritie. But in good earnest, will your Maiestie needes become a Iesuite, that the Iesuites may become Kings? What though you weare the weede; and suffer your selfe to be called *Friar Henry*, as the late King did: thinke you to speed better then hee? Or, are you more Catholike?

I wonder you looke not to the sequell that befell that poore Prince: that the consideration of his death, might giue you warning to looke in time to your owne life. I speake what I thinke: what then? I can

be no worse serued then I am. If I should reproue you of ouermuch clemēcie, it were to commend you for a very great vertue, *viz:* if it do not exceed. Mercie hath his limits, as well as other vertues: for albeit a man can neuer be too vertuous: notwithstanding he may oftentimes bee too mercifull: surely whosoeuer is too indulgent in pardoning the wicked, doth as much as in him lyes, to spoile the good. Besides, I wonder your Maiestie sees not, that this is not attributed so much to your mercifull *Inclination*, as to a want of courage, which suffers it selfe to bee lead by the flatteries of these Iuglers! Euery one saith openly, that the Iesuites haue inchanted you, and that *Cotton* altogether possesseth your eares. Had it proceeded from your magnanimitie, would it not haue sufficed to forgiue them the fault, but you must fauour them still to my destruction? But it is affirmed they are very profitable members to *France*, no doubt! And how? In matters concerning religion forsooth! But are these new Doctors better Catholikes

likes I pray you, then the *Sorboniſts*; who haue branded them for Heretikes; at leaſt, hurtfull to religion, ſeruing rather to offence, then edification? And touching the training vp of youth; are they wiſer then the Regents of our Colledges? Came they from men of better ſorte, then thoſe of our Vniuerſitie, who haue held them for aduerſaries? But how I pray you doe they traine them vp? Haue they not ſhewed themſelues to be corrupters of them? Alas, why then haue they put me downe? Are they wiſer, or better ſeruants to the King, then thoſe of his Court? If this were true, then doubtleſſe they had great wrong to bee baniſhed: If not; which is a thing altogether being vnpoſsible, then ô Ieſuites, what great buſineſſe haue you I pray you now, in *France*? *France* may doe well enough, though they be without you: and that they manifeſted plainly enough I thinke; when they thruſt you out by head and ſhoulders. And yet you are ſo ſhameleſſe, to make vs beleeue the matter is nothing ſo: and after all this,

ſtill would you beare vs in hand, that your ſeruice is very needefull. Are yee not too impudent, that dare thruſt your ſelues in amongſt vs, whether we will or no? and now come in at the backe Gate, who were driuen out at the fore Gate. But it may bee, you had ſome other intent: was it to preſent your godly ſeruices done to this Crowne, or rather to drawe from it perforce, the proofes of your worthineſſe? It may be you will Imitate *Dorleans* (who after the committing of a thouſand miſchiefes, deſeruing more gibbets then there is wood in the world) is not aſhamed ſtill to *qualifie* himſelfe, with the title of an honeſt man: and in his thankefulneſſe to affirme, that the King gaue him this honourable teſtimonie with his owne mouth. Who ſees not but that he danceth in a nette, whereof, you (my maiſters) the Ieſuites ſhould haue giuen him better aduice: for if he were ſo honeſt a man, that the king himſelfe teſtified it; then his Maieſtie needed not to haue granted him his

pardon

pardon: neither had himselfe need to shew his thankefulnesse. But it is euident ynough that *Dorleans* gaue the king thanks, who was so mercifull, as to take him from the hands of iustice, now what doth this grace signifie else but an offence, which the King was content to pardō, which *Dorleans* could not commit, and bee an honest man too. Whereupon it followes, that if both thankfulnesse and a pardon *hath ensued*, then it is as true that *Dorleans* is no honest man. But like a villaine hath belyed both the King and himselfe, had it not beene better for him therefore to haue held his peace, then to speake so much of that which should rather haue beene buried in silence? But there are a kind of people that are borne to bee taken for honest, in the middest of most vile *Mischiefes*: and others againe who though they should break their necks for the seruice of God and the King, shal yet be esteemed wicked: do but obserue the course of these men a litle: In the time of our troubles they seemed demie Gods; now

in time of peace they are taken for no lesse. In that time they ledde the people by the eare, as they now lead the King. Then they animated the people against the king: now they would animate the King against the people. *And thus they haue done vs hurt: and themselues haue had a share.* But what auailes it now to renew old matters? fie let that alone, forgetfulnes hath abolisht all; is it not better to bury *Lysandre* with his oration? yes no doubt. But do ye not thinke it is irksome to the *Colommes* of *France* to suffer thē selues to be pulled downe by the *Colommes* of *Spaine*,? how much more for a gallant fellowe, who hath spilt his blood *through al the parts* of his body for his maisters sake, to be constrayned *to flie for refuge* to his enemy, *for recompence of the same*: it is so cruell a thing that the smart thereof hath pierced the very stones. For albeit a man neede neuer repent himselfe of well doing: yet it seemes better sometimes to commit an offence, if the condition of the offender proue better then his that hath done well.

No

Proſopopeia.

No doubt it is a wonder to heare ſtones ſpeake: the more rare the thing is then, becauſe ſo they ſpeake but ſeldome: ſo much the greater attention doe I craue of your Maieſtie; eſpecially ſeeing they ſpeake that which men dare not. I haue often heard many of your good ſubiects lamẽt, becauſe you haue reſpected and fauoured your enimies more then your beſt ſeruants: *Vpon whoſe Loyalty the ſucceſſe of your affaires might now and then bring you aduantage.*

But were this a generall rule, I ſhould hold him rather the wiſer man that offends you, then him that ſerues you. But what reaſõ is there you ſhould neglect thoſe that haue performed good offices, and reward iniuries? Is it not a meane to diſcourage ſome from doing well, and by ſuch preſidents to hearten others to commit euills. This your Maieſty ought to put in execution againſt the Ieſuits, who haue ſo often in their ſermons and bookes publiſhed, that it is a thing very lawfull for the ſubiects to kill their King.

As

As for others, whom it seemes diuine prouidence hath armed, for th'increase of your victories, no doubt they haue excuses: which yet stand them now in little better stead then accusations. The ignorance of the Ministrie of religion, which *the secular people Confidently* retaine (*whom these politiques haue also craftely intangled in their cause*) doth paint them out quite contrarie to that they were: and thus dallying both with God and the world, haue deceiued them. They knew not forsooth, that they were enioyned to receiue such a King as it should please God to giue vs: not that onely; but *they still cryed*, it was forbidden them; for otherwise, religion and all must goe to wrack, and God must needes abandon his Church. This that same good English Catholike Gentleman *Dorleans*, and the answere of the Iesuites affirme: yea, and he that did not beleeue so much in that time, committed a greater sinne, then if hee had not beleeued God himselfe. So as it was no new thing for those whose

whose Grand-fathers had borne armes, as farre as the Easterne parts, for the cause of religion, to arme themselues here to keepe it *aliue* in their armes. But for Religious men to giue themselues libertie to be carried away with zeale, for their Religion, as *Richeome* saith; and to behaue themselues so violently as they did: it was well enough for them that knew *no precepts*. Such things peraduenture might be imposed vpon the new Christians at *Peru*: but to those who know that the King must be obeyed whatsoeuer he be: were he possessed with the Deuill, as *Saul* was, or, an Idolater as was *Nebuchadnezzar*; how would you make them beleeue this lying fable? And yet notwithstanding they haue deluded your Maiestie with it, and will do it yet much worse, if you please to trust them. For the Iesuites cannot satisfie themselues with so good an entrance; their pride will endure no bands. Doe yee not see, that in wresting this returne from you by force, they haue thereunto added my ruine? when your Maiestie

entred into your Citie of *Amiens*, you may remember that in the agreement concluded betweene you and the *Spaniards*; among other Articles it was concluded, that you ſhould deface none of the honours which were ſet vp for *Arnantail*: and yet cleane contrary, when the Ieſuites returned into *France* (not as poore religious exiles, called home from baniſhment; but as thoſe that had gotten a victorie and triumph ouer the greateſt King of the earth) they would not come in, vnleſſe you were bound to pull that downe, which was erected for the memorie of your honours. What pride was this? would they not returne, but the Pillars which repreſented the greatneſſe of your Maieſties Crowne, muſt bee aboliſhed? O King! what may this preſage? I know not; vnleſſe they meane to make your backe a bridge for them to climbe vp into your kingdome. What could you Ieſuites haue done more, vnleſſe you had conquered *France*? Although *Cæſar* put *Pompey* downe, yet he commanded his Images to ſtand ſtill vntouched,

touched; and thereby made his owne ſtand the more ſecurely. But you being not onely vanquiſhed, but conuinced and baniſhed, and againe receiued to mercie, are more violent now you are returned, thē if you had takē poſſeſsion of the liberties of the whole kingdome, by force of armes. Now doubtleſſe had your vnluckie attempt taken effect, you would ere this haue baniſhed the *French-men*, and brought the *Spaniards* into this land. *You could* not doe much more then deface the markes of Iuſtice. But it will little auaile you: for, for one poore *Pyramis* puld downe, which could not be ſeene but in one place, you haue raiſed vp an hundred thouſand men, who crye aloude, that you haue beene iuſtly condemned by diuers ſentences, to be corrupters of youth, diſturbers of the peace of the Common-wealth, traytors to the King, and deſtroyers of your Countrie.

FINIS.

HE did not breake the Sentence or the droome,
That publish'd it (t'was iuſtice, due and right)
But he that raz'd and tooke it from the roome,
And t'was iniuſtice to deface it quite.

The King no ſooner ſtirres at any time,
But Father Cotton after runnes amaine:
But true it is, the King doth not yet know,
That cunning Cotton lately came from Spaine.

O King, if this be Cottons crafty plot,
By pulling downe a Pyramide so fraught,
To cause Chastel, for euer t'be forgot,
Whose desperate hand your death vniustly sought.
Then let him make amends for all your paine,
And set your Tooth into your mouth againe.

FINIS.